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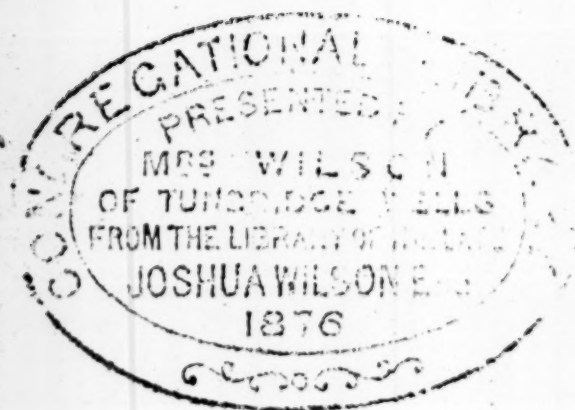
Brief Enquiry
Whether they who **ASSERT**,
And they who **DENY**,
THE
Divinity
OF OUR LORD
Jesus Christ,

May have Communion together at the
Lords Table.

BY JOSEPH TAYLOR.

*Therefore thus saith the Lord, if thou return,
then will I bring thee again, and thou shalt
stand before me: And if thou take forth the
precious from the vile, thou shalt be as my
Mouth: let them return unto thee, but re-
turn not thou to them, Jer. 15. 19.*

London, Printed in the Year, 1698.



To the Churches of our Lord Jesus Christ.

Beloved Brethren,

HOW displeasing is it to him, who walketh in the midst of the golden Candlesticks, *Rev. 2. 1.* to see his Churches, either corrupted, or divided; to find his Body either defiled, or torn. Christ is the Head, and we are the Members of his Body, and as the Purity of the Head, calls for the greatest Purity in the Body, so the Oneness of the Body, requires the strictest Union among the Members; *1 Cor. 10. 17.* For we being many are one Bread, and one Body, for we are all Partakers of that one Bread. Such cannot be Members of the Body who do not hold the Head: *Col. 2. 19.* From which all the Body by Joynts and Bands, having Nourishment ministred and knit together increaseth with the increase of God. And such cease to be Members who make a Schism in the Body, it becometh the Churches of Christ, therefore to take great heed to avoid both these Evils. The

To the Reader.

The desire of Unity with all that call upon the Name of the Lord in Truth, put me on the serious Consideration (among other Things) whether Persons who believe, or disbelieve the Divinity of our Lord Jesus Christ, ought to have Communion together as Members of the same Body, and here you have the result of my Thoughts, with the Reasons, wherefore I believe they ought not.

I have no personal Prejudice against any, it is only the Glory of God, the Honour of Jesus Christ, and the Purity of the Churches that hath engaged me in this Work, and I cannot conceive how any who believeth Jesus Christ to be God of the same Essence with his Father, can account the denial of his Deity a small Thing : Is it a small Thing to take Christ from his Throne, his Crown from his Head, and his Royal Sceptre out of his Hand? To deny him that Nature without which you believe he could not be a Saviour; nor the Object of Faith and Trust which gave all the value to his Sufferings, that made the Offering up of his Humane Nature, Eph. 5. 2. An Offering and a Sacrifice to God, of a sweet smelling Savour: Whereby his Justice was satisfied, and his Law answered; if he thought it no robbery to be equal with God, what robbery will he account it in such who make him no more than a Man. And is it a sign of Love to Christ, to hold the most intimate Com-
munion

To the Reader.

munion with such who having stript Him of His Royal Ornaments, put a Crown of Thorns on his Head, a gorgeous Robe on his Body, a Reed in his Hand, and then Salute him with Hail King of the Jews: For what is it less to give him all the Titles and Characters of God, and yet deny Him his Nature. It is no Argument to say they do it ignorantly, for so did the Jews when they crucified Christ, 1 Cor. 2. 8. For if they had known, they would not have Crucified the Lord of Glory. And therefore, though we are to Pity and Pray for them, yet we are not to embrace and receive them into our Communion.

On the other Hand, there is nothing more desirable in the Churches of Christ than Peace and Unity, it is a Blessing to be prayed for and laboured after Night and Day, Psalm 133. 1. How good and how pleasant, is it for Brethren to dwell together in Unity. For sweetness, v. 2. It is like the precious Oyntment upon the Head, that ran down upon the Beard, even Aarons Beard, that went down to the Skirts of his Garments. For Profit, v 3. It is as the Dew of Hermon, and as the Dew that descended on the Mountains of Zion; and there the Lord commands his Blessing, even Life for evermore.

There he will be graciously present, there he will dwell,

To the Reader.

dwell, and there he will dispense the choicest of his Favours: But this Unity that is so good, and so pleasant is among Brethren among such who believe in, exalt, and glorifie, the same God the Father, the same Lord Jesus Christ, and the same Holy Spirit.

Peace and Truth must be joyned together: For that is not the Peace of God, which is purchased with the loss of Truth, we are obliged to take as much Care that we have Union only with the faithful: As to preserve among them the Unity of the Spirit in the bond of Peace, Eph. 4. 3. I hope I can truly say, I write only for Truth, and shall be so far from being displeased at the disproof of my Arguments, as thankfully to acknowledge my mistake, and be one of the first as shall give them, I now write against, the right Hand of Fellowship: But in the mean Time, for the Reasons herein mentioned, I must intreat they who believe their Saviour is God by Nature, to be concerned for his Glory, to be consistent with their own Principles, and not have Communion with such that profess the contrary, and use all due means to recover such who are seduced, by the sleight of Men, and cunning craftiness whereby they lie in wait to deceive, Eph. 4. 4, 5, 6. Let the Exhortation of our Lord be diligently hearkned to. Have Salt in your selves, and Peace one with another, Mark 9. 50. And of the

To the Reader.

the Apostle, Endeavouring to keep the Unity of the Spirit in the bond of Peace; for you are one Body, and have one Spirit, and are called in one Hope of your Calling; you have one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all, *Eph. 4. 3, 4, 5, 6.* The great design of Satan is to divide you, which he endeavours to effect by sowing Seeds of Discord about lesser Matters, and stirring up such who cause Divisions and Offences contrary to the Doctrine of Christ, *Rom. 16. 17.* who are to be mark't, there is nothing can weaken our Hands more than Discord, nor strengthen them more than Unity; hereby is the Father glorified, the Son honoured, the Gospel spread, and the Churches Edified.

There are many Things about which the dear Children of God do differ in their Judgments, and will do whilst they are on this side the Grave, for we know but in part, they have not the same degrees of Light; and therefore are not of the same mind in all Things; but their differences are only about such Things which they may believe, or disbelieve and yet hold the Head, they agree in the great and necessary Doctrines of Salvation, in the Foundation Principles of the Christian Religion, and Things of lesser moment I humbly conceive should make no difference among the Churches of Christ, nor cause them

To the Reader.

to withdraw their Affections, or Communion from each other ; for saith the Apostle (respecting these things) Phil. 3. 15, 16. If any be otherwise minded, God shall reveal even this unto you, nevertheless whereto we have already attained, let us walk by the same rule, let us mind the same Thing. The strong must bear the Infirmities of the weak, the Consciences of none are to be imposed upon, either to Practise what they do not, or to omit what they do believe to be their Duty, and where their differences are about such Things which are not essential, there ought to be Christian Charity and tenderness towards one another, in Order to this Unity ; therefore the Apostle exhorts to lowliness and meekness, with long-suffering, forbearing one another in Love, Eph. 4. 2. But this Christian Charity must not be abused, and the Line stretched to reach those who profess such Principles, which root up the Foundations thereof. But whilst we are separating from these let us unite together in intire Affection, and close Communion among our selves not suffering the lesser Points, about which we may have different Apprehensions to break the bond of our Union, that so we may as one Man set our Hearts, our Hands, and Shoulders, to the Work of God amongst us, which is the earnest Desire and Prayer of

Yours in Christ Jesus

J. T.

A Brief Enquiry
into the Nature of that
Article of the Christian
Faith, *Viz. That Jesus
Christ was Truly G O D
from Eternity, and in
Time Assumed Humane
Nature, and so is both
G O D and M A N in
One Person.*

THe Enemies to this Truth
are many and various,
and their great Endeavours
are to Profelyte; but when
that cannot be done, they labour
to keep the *Orthodox* in Church-
Communion with themselves, by
representing this Doctrine as a
thing indifferent, That it is not a
Principle of such Consequence, for
B which

which to leave Communion ; but what may be believ'd or disbeliev'd without danger : That it is a Myſterious Point, and the knowledge of ſuch Myſteries can neither be neceſſary to Salvation or Church Communion.

The Deſign of this Diſcourſe therefore is to repreſent the Nature of this Principle, and put it in its true Light. Wherein I ſhall offer to ſhew that it is a Principle of ſuch a Nature, that they who aſſert, and they who deny, believe and diſbelieve it, ought not to have Communion together, which evidently appears from the Reaſons following.

1. It is a Principle of that Conſequence, *That either they who believe it, or they that diſbelieve it muſt be Idolaters ; and they muſt eſteem each other either guilty of Blaſphemy or Idolatry.* We all know there is an infinite diſtance between Creator and Creature ; between God and the higheſt Creature whatſoever. Idolatry is to give Divine Honour and Worſhip
to

to a Creature only; 'tis not Idolatry only to give Divine Adoration to a mean Creature, but any Creature: They who Adore the Stars, are not less Idolaters than they who Adore Wood and Stone; they who adore the Angles are not less Idolaters than they who adore the Stars: Because that Idolatry consists not in rendering Divine Honour to a mean Creature, but simply in rendering it to a Creature; for, *Thou shalt worship the Lord thy God, and him only shalt thou* Matt. 4. 10
serve. Now if Christ be not God, Deut. 6. 13
 such as give him Divine Honour can be no less than Idolaters; because they give Divine Honour to a Creature only, and they who believe he is not God, and yet worship him, are guilty of Formal Idolatry, because they give Divine Honour to one whom they believe to be a Creature only.

And, as they who deny this Principle, cannot but esteem such Idolaters that worship him, as the most high God that is not so: So they

who assert it, cannot but account it Blasphemy in them, to make him that is God from Eternity no more then a Creature, to rob Christ of his Deity, and all that Worship that is due to him as God, they that love the Lord Jesus cannot bear this, and how can the others if they have any Religion, bear to see the Glory due to God given to a Creature only. It is a Principle therefore of great Importance. For Idolatry is a crime that violates the expresse Law of God, and is Opposite to the two great ends of Religion. *viz.* The Glory of God, and our own Salvation.

Matt. 4. 10

1. The glory of God: Because it is a taking away of his Glory and giving it to another, contrary to *Isa. 42. 8.*

2. To the Salvation of Men: for the Spirit of God expressly declares, That *Idolaters shall not enter into the Kingdom of Heaven, 1 Cor. 6. 9.*

If Jesus Christ be of the same Essence with his Father, then he ought to be adored in the same man-

manner with him, and they cannot without impiety refuse to acknowledge him as such. If he is not, we cannot without Idolatry confound him with the most High God. So that the actions are inevitably either Idolatry, or gross Impiety. It being then such a Principle that either we are Idolaters, or not Idolaters, and they Blasphemers or not Blasphemers, according to the Falsity or Truth of it. Persons of both Opinions ought not to have Communion together.

Secondly, It is a principle of that Consequence as they who *deny it, deny the Person of the Son of God, and thereupon deny the true Christ, and bring another in his stead*: so that they believe in different Objects. This is evident, for if the Person of Christ consists of the Divine and Humane Nature, and this is the whole of his Person, then they who deny both Natures in Christ: as is manifestly the Opinion of some, or those that deny his God-head only,

as the *Socinians*, they necessarily deny the Person of Christ.

Objection. It is objected, That the difference between us is not *Who is the Person*, for both believe in him, that was born of the Virgin *Mary*, that suffered under *Pontius Pilate*, was dead and buried, &c. But what is the *Person*, and therefore it is alledged they do not deny the Person of Christ, and bring another in his Stead.

Answer. I answer, If they may be truly said to deny God, that deny what is Essential to the God-head, then they may be truly said to deny Christ, that deny what is Essential to his Person, I think none will deny the former, and the latter will follow ; For if a Person should deny the Essential Perfections of the God-head, it may be said with as much reason he don't deny God, for the difference is not *Who he is*, for he believes it is he that made Heaven and Earth, &c. but *what he is*, but notwithstanding, it is most evident, that he which denies those Perfections

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ons which are Essential to the God-head must deny God : as to instance, without holiness he cannot be God, it is Essential to his Nature, therefore he that denieth he is Holy, denieth he is God : in like manner we assert, The Divine Nature is Essential to the Person of Christ, without that he cannot be the *Inmanuel*, the Mediator between God and Man; he could not make Satisfaction to Divine Justice, nor answer the Demands of the Law, nor Work out Salvation for us: It is evident therefore, that as he who denieth the Nature of God denieth God : So he that denieth the Natures of Christ denieth his Person, yea it is better, as the Reverend Mr. *Charnock* saith, to deny there is a God, than to deny his Perfections: as *Plutarch* had rather it should be said, *there never was such a Man as Plutarch, than it should be said he was a vile Man, or a base Fellow*; So it is worse to deny what is Essential to Christ, than to deny there ever was

on the Attributes,
page 496.

such an one ; it it better to say there never was any Christ, any Messiah, than to deny he was God ; for, as it will be seen in the sequel, this is but to make him an Impostor and a Deceiver. The *Socinians* assert, *That Christ was that Man whom God anointed* ; certainly therefore they would account such who should deny he was a Man anointed by God, to Deny Christ ; and yet they might at the same time answer, We disagree not about the Person of Christ ; for we both believe its He that was born of the Virgin *Mary, &c.* From whence it is plain, there is nothing in the Objection, but they who deny the Natures of Christ, deny his Person, and hereby the true Object of the Christian Faith is removed, *viz. Immanuel, or God-Man, in one Person.* This Object we are to believe in, for Eternal Life and Salvation ; but he that denies He is God-Man removes that Object ; and he which asserts He is of another Nature, brings in another Object
in

in his Room: For Faith depends not upon an empty Name, but hath respect to the Nature of the Person believed in.

There can be no Act without an Object, the Object of our Faith is not the bare Name, but the Nature of the Person believed in: No Man can be said to believe in God, that knows nothing of his Nature, *They that know thy Name will put their trust in thee, viz.* The Nature of God signified by his Name. In like manner, No Man can be said to believe in Christ that denies his Nature. From whence it is evident, That they who deny, and they who assert this Principle, do not believe in the same Person. The Christ of God is *Immanuel*, God-man. The *Eutychians*, the *Arians*, the *Socinians*, Christ is not God-Man. Therefore the Christ they worship is not the Christ of God. And can they walk together that disagree about the Object of their Faith? Can any have Communion with them who

who deny the true Christ, and bring another in his Room? Hereupon

Thirdly, It is a Principle of that Importance, *That a Man cannot be said to be a true Believer in Jesus Christ that denieth it*; For if there can be no Act of Faith without the true Object of Faith, and this is Jesus Christ the Son of God, or the *Immanuel God with us*, then they who believe the contrary, wanting the Object of Faith *viz.* The true Christ, they have no Faith in him, and so are yet Unbelievers, and therefore should remember that Text, John 3. 18. *He that believeth on him, is not condemned: But he that believeth not, is condemned already, because he hath not believed on the Name of the only begotten Son of God.* By the Name of God in Scripture his essential Perfections are signified, *Exod.* 34. 5, 6. and if we thus understand the Name of Christ in the Text, they are yet unbelievers, that believe not his Divine Nature, and the Perfections thereof, or which is all one, that

that Record which God hath given *1 John 5.*
 of him, which is, that as he hath giv- *10.*
 en Eternal Life so that Eternal life
 is in his Son; or as mentioned *v. 20.*
That he is True God and Eternal Life.
 And a like Argument they have
 against us, and therefore it is very
 plain there can be no Communion
 together for we must not have Com-
 munion with Unbelievers, *2 Cor. 6.*
14.

Fourthly, Hereupon likewise, it is
 a Principle of such a Nature as they
 who deny it, deny *the Lord that*
bought them, as the False Teachers,
2 Pet. 2. 1. By denying the Lord
 here, it cannot be supposed, the Apo-
 stle means a direct denying of Jesus
 Christ to be the Messiah: Because,

First, They should be teachers *a-*
mong them, which they could not
 be, if they openly denied Christ.

Secondly, They should do it pri-
 vily, and this would be an open de-
 nyal.

Thirdly, They did it by those
 damnable Heresies which they *pri-*
vily

vily brought in; they should bring in such Heresies that should *deny the Lord that bought them*, and what Heresie can there be that more plainly denieth the Lord, than that which denieth *what he is*: He that denieth I am of the nature of Man, certainly denieth me who am a Man; and so, he that denies Christ is of the Nature of God, certainly denieth that Lord who is God.

If the Person of Christ consists of the Divine and Humane Nature then he which denieth the Natures denieth the Person; for if that Name belongs to a Person of such Natures, then take away the Natures, and you leave only an empty Name, a Name of nothing, it is in vain therefore to say, that both own Jesus Christ. They who deny the Natures of Christ, deny his Person, and they who deny his Person *deny the Lord that bought them*, and therefore are Incommunicable.

Sixthly, This Principle is that Rock upon which Christ hath built his Church.

Peter

Peter makes his Confession of Christ, Math. 16. Thou art Christ the Son of the living God; And our Lord saith, upon this Rock will I build my Church; Whosoever therefore denieth this Principle, cannot be founded on that Rock which the Church of Christ is built upon; and consequently, can be no Member of it.

It is objected, That both Parties *Objection.* believe that Proposition, *That Christ is the Son of the living God.*

I Answer, It is impossible: For if we don't understand the same thing by it, we have not the same Faith, whilst one asserts by the Son of God, is meant his Divine Nature, and the other, that by it, is meant Humane Nature only: Both cannot believe the Truth contained in this Proposition, and each Party must suppose the other to deny that Rock upon which Christ hath built his Church, and therefore cannot be Members thereof. *Answer.*

Seventhly, It is a Principle of such Consequence *that the Christian Religion*

Religion stands or falls with it. As there is but one God, so there can be but one true Religion. Now There are three Religions in the World, each of which plead to be the true Religion, viz. The *Mahometan*, the *Jewish*, and the *Christian*. I shall therefore, following Monsieur *Abbadie* in his *French Treatise of the Divinitie of our Lord Jesus Christ* shew,

First, That if Jesus Christ is not true God, of the same Essence with his Father, That the *Mahometan* Religion is preferable to the *Christian*, and *Mahomet* was a greater Prophet than Christ.

Secondly, That if Jesus Christ is not true God, of the same Essence with his Father, He was an Impostor and deceiver. The Jews did justly in sentencing of him to Death for Blasphemy ; They do well in maintaining the sentence of their *Sanhedrim*, in rejecting of the Preaching of the Apostles and Ministers of Christ. That Christian Religion is
Ido-

Idolatry and Superstition ; and the Messiah is not yet come.

First, If Jesus Christ is not true God &c. the Mahometan Religion is preferable to the Christian, and Mahomet was a greater Prophet than Jesus Christ And the Reason is this, because the Christian Religion brings in Idolatry, and the Mahometan abolishes it.

For if Jesus Christ be a Creature only (as he must be if he be not of the Essence of God) then that Religion that teacheth Divine Adoration ought to be given to him (as is plain this doth) brings in Idolatry, and they who deny his Deity cannot but believe we are Idolaters. Whereas the Mahometan Religion denies a Trinity, denies Christ to be God, teaches he ought not to be worshipped; Now if these things are true, the *Mahometan Religion* is the best, for that Exalts God in the Throne, and puts Jesus Christ in his due place *viz.* in the rank of Creatures only ; whereas the Christian

ftian Religion doth the direct contrary, as will be proved in the following Discourse.

Objection.

It is objected, His Religion is full of Fictions, and Idle Fables.

Answer.

But we ask, Since they have made the Christian Religion and his, of so near a-kin, how do they know which is the True from the False?

If *Mahomet* hath rid the World of Christian Idolatry (for so is the worship of Jesus Christ if he is not God) we ask by what Spirit he did this great Work; by the Spirit of God, or by the Spirit of the devil? if it be by the Spirit of God then how is he an Imposter? And how can it be supposed so great a thing should be done by the Spirit of the Devil? It is a Rule Christ gives in
Matt. 7.16 his Gospel to know Teachers by their Fruits, and if Christ be not God how can we then but have a great Opinion of *Mahomet*, and own him for a great Prophet of God? For he hath taught men not to confound the Sovereign Being
 with

with a Creature, and hath delivered many Nations for many Ages from this Idolatry, and what is greater and more Holy than such a Design? What can bespeak a Man more inspired of God, than to undertake and be so successful in such a Work; to disperse the darkness of this profound Superstition from so great a part of the Universe. Surely (if this were true, as they must acknowledge) he was a very great Prophet and all that he taught ought to be owned as Divine. Yea, hence it will appear that he is a greater Prophet than all the Prophets under the Law; yea, that he is preferable to Jesus Christ. The Prophets under the Law they spoke only to the People of *Israel*; But *Mahomet* hath spoken to the most Considerable part of the Universe; they succeeded one another because they could not live long enough to instruct the People in different Ages; he needed no Companion, nor any Successor to banish Idolatry; the

Antient Prophets work'd many Miracles to ruine Idolatry: But *Mahomet* hath ruined it without a Miracle; yea if that Principle is true that Jesus Christ was no more than a Man, *Mahomet* is preferable to Christ himself, which will appear if you consider either his Doctrine or the Success of his Ministry, If you consider the latter, Jesus Christ hath spread his Doctrine in the Universe, but it hath had no other effect than to pull down one piece of superstition and to set up another in its place; to pull down *Pagan* Idolatry, and to set up *Christian* Idolatry: for the same Gospel as forbade them to worship *Pagan* Idols, taught them to worship Jesus Christ: But *Mahomet* hath established his Religion upon firm Foundations, and hath taken far wiser Methods, that Idolatry should not return after it was once destroyed. And if we consider his Doctrine (if Christ is not God) we shall find that Jesus Christ hath a vast disadvantage to *Mahomet*

met, the Doctrine of *Mahomet* hath a natural Character which is opposed to Idolatry, and it is not so of *Jesus Christ*, if you consider his Language spoken by himself or his Apostles. We shall compare the Language of *Christ* and of *Mahomet* together, and it will plainly appear (upon this Supposition) that *Mahomet* was much wiser and better than *Jesus Christ*. *Christ* tells us by himself and servants, *That he was before John Baptist, that he was before Abraham, before the making of the World, that he is Alpha and Omega, the Beginning and the Ending, the First and the Last: That he was in the beginning with God, that he was God in the beginning, That all things were made by him and without him nothing was made that was made; That he in the beginning laid the foundations of the Earth and the Heavens are the work of his Hands.* And that none might doubt of the sense in which these Expressions are used, he, and his Disciples, which were inspired by his Spirit, did apply

ply to him such Scriptures of the Prophets which are only applicable to the most High God. The Prophet saith, *God only knows the hearts of the Sons of Men.* Jesus Christ attributes this glorious Title to himself; that he might beget to himself the Fear and Adoration of Men. *And all the Churches shall know that I am he which searches the reins and hearts, and I will give unto every one of you according to your works.* It is said in the Law, According to the Exposition of Christ, *Thou shalt worship the Lord thy God and him only shalt thou serve.* And the Author of the Epistle to the Hebrews tells us, *That when God brought his Son into the World he said, Let all the Angels of God worship him. &c.* Now compare the Language of *Mahomet* with this, and it will readily appear, if Christ is not God, *Mahomet* had greater Truth, Wisdom, and Charity to the Souls of Men, and had greater Care of and Zeal for the Glory of God than Jesus Christ, who when he speaks

1 Kings 8.
39.

Rev. 2.23.

Deut. 6.

Mat. 4.10.

Heb. 1. 6.

speaks either by himself or his Disciples, makes himself One with the most High God, both speaking of himself (as hath been instanced) such things as can agree to none but the Supream Being, and applying such Scriptures as can agree to none else. *Mahomet* doth not thus; he declares almost in every Page of his *Alcoran*, That there is no other but the Eternal Father, which is God; he saith of himself, he is a Prophet, a Man inspired by God, but he would not pass for God; he acknowledges Jesus Christ was sent from God: But he would not have him have the Name of God, nor of the Son of God; his Words are not so obscure, nor equivocal. He saith plainly, That they are Unbelievers and Infidels who say that the Son of *Mary* is God; he saith the Christians are Infidels, making Three Gods when there is but One, and he would that Men should call upon the Creator of Heaven and Earth, which made the Light, and the

Darkness. Now I say, if Christ was not God, *Mahomet* spoke more truly and plainly than Christ. He had more Wisdom, and took more Care, not to intangle the Souls of Men ; he was more zealous of the Glory of God, and would not Attribute to himself the Names and Nature of G O D as Christ did. These are such Consequences as our hearts abhor, as full of Blasphemy ; but they are such as we must be constrained to receive for Truth, if Jesus Christ is not of the same Essence with his Father.

2. If Christ is not true God, of the same Essence with his Father, then he was an Imposter, his Disciples Deceivers, the Jewish Sanhedrim did justly in sentencing him to Death for Blasphemy, the Jews do well in maintaining that Sentence ; in rejecting the Preaching of the Apostles and Ministers of Christ. That Christian Religion is a Cheat, it is Superstition and Idolatry, and the Messiah is not yet come. And certainly if this be proved true, all
will

will allow with me, that this Principle is of such a consequence that they who assert, and they who deny it, ought not to have Communion together.

In order to the Proof of what is asserted, I take it for granted, That none will deny, the *Jewish* Sanhedrim (being a Council, of Gods own appointing, to judge in Capital Matters relating to their own Tranquility, either in Church or State, to the Preservation of their Religion and Laws.) But that they had a right to judge, to condemn, and to put to Death for Blasphemy. The only thing therefore to prove is. That if Jesus Christ was not God, then he was a Blasphemer, and they had reason to condemn him for Blasphemy; which appears in what followeth. It is Blasphemy for a meer Creature to call himself by those Names that are proper only to the Divine Being, with the Names, to ascribe to himself the Nature of God. And those Per-

fections which distinguish him from all Creatures, to assert that he is equal with God, that he ought to have Divine Homage and Adoration given him; And Lastly to ascribe those Scriptures of the Old Testament to himself, which are spoken of none but the most High God. I think none will vindicate such a Person from being a Blasphemer, and his Disciples, who attribute these things to him, to be Idolaters. It remains then only to prove, That he did these things, which is evident from the Writings of his Disciples; before the proof of which I will only remark, that what his Disciples asserted of him must be look't upon as asserted by himself, because that they spoke as they were Inspired by his Spirit; it was one and the same-Spirit that dwelt in both.

First, That the Name of God is given him, is beyond all Contradiction.
John 20. 28.

*The great God, Tit. 2. 13. Where
the*

the Learned note, that the *Greek Article* put before the *Great God*, and which agrees to *Saviour* also, is in the original a certain Mark that these two Terms are understood of the same Person, and that it is *Jesus Christ* who is called the Saviour and great God both together. The *True God*, *Rom. 9. 5.*
1 John 5. 20. Yea, *God above all Blessed for ever.* The *Mighty, Most Mighty*, *Psal. 45. 3.* *Heb. 1. 8.* Yea *Almighty* is ascribed to him, *Rev. 1. 8.*

Secondly, That the Incommunicable Names of God (viz. Such as can belong to none but the Supream Being) are ascribed to him is evident.

Jehovah is a Name only belonging to the most High God. *Psal. 83. 18.* *Thou whose name alone is Jehovah* and this is attributed to Christ, if you compare *Isa. 6. 1.* with *John 12. 41.* and *Psal. 102. 25.* with *Heb. 1. 10.* Where note, that *Lord* in these Texts, is *Jehovah* in the Original. *Pray read these Scriptures.*

I am that I am, is an incommunicable Name of God, this *Jesus Christ* *Exod. 3. 14* attributes to himself, *John 8. 58.* He
 faith

saith not, before Abraham was, I was, but *before Abraham was I am*. Which would not be sence if he did not signifie he was the [*I am*] before *Abraham*, and the significancy of that Name, *viz.* Eternity and Immutability he claims to Himself, *Rev.* 1. 8. From whence it is evident he is of the same Essence, &c. Or he was a Blasphemer; because no meer Creature can, without Blasphemy, ascribe these Names of the most High God to himself.

2. *With the Name, the Nature of God and the most distinguishing Characters thereof, he claimes to himself.*

It is the highest Blasphemy for a meer Creature to claim Eternity: For nothing can be Eternal but God. There can be but One Being, that never was made: But Jesus Christ claims this incommunicable Perfection of the God-head to himself, and that in such Terms as the Father expresses his own Eternity. *Thus saith the Lord the King of Israel, I am the first and the last,*
and

and besides me there is no God; and thus saith Jesus Christ, *I am the Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come, the Almighty.* Rev. 1. 8.
Chap. 2. 8.
ver. 18.

Omniscieny is an incommunicable Property of the Divine Being, 1 Kings 8. 39. *For thou, even thou, only knowest the Hearts of all the Children of Men:* And the same Jesus Christ saith of himself, *I am he which searcheth the Reins and Hearts,* Rev. 2. 23. And his Disciples ascribe this to him, *Thou knowest all things;* John 21. which must be Blasphemy if he was not God. 17.

Omnipresence belongs only to God, And yet this Christ claims to himself, *Math 18. 20. and Chap. 28. 19.* And asserts he was in Heaven, whilst he was on Earth, *John 3. 13.* which cannot be said of any Creature without manifest Impiety.

Omnipotency is an Attribute belonging only to the Supream Being, and this is spoken of Christ, *John 5. 19, 21. Phil. 3. 21.*

Immortality is so ascribed to Christ,

Christ, as it is proper only to the Eternal God, 1 Tim. 6. 16. *who only hath immortality dwelling in that light which no man can approach unto.* This can be only said of the Supreme Being. Jesus Christ is of the same Essence therefore, or He is a Blasphemer: for it is He of whom this is spoken, as plainly appears by the preceding Verse.

Immutability is an Attribute belonging only to God, it can only be said of God, *In him is no variableness neither shadow of turning.* And was he not God of the same essence with the Father, what Blasphemy would it be to say, *Jesus Christ the same yesterday, to day, and for ever.* Heb. 13. 8. *And Thou Lord, in the beginning, hast laid the Foundations of the Earth, and the Heavens are the Work of thy Hands; they shall perish, but thou remainest, and they shall wax old as doth a Garment, and as a Vesture shalt thou fold them together but thou art the same and thy Years shall not fail* Chap. 1. 10. 11. 12.

Of what meer Creature can it be said

said, He is Eternal Life, without Blasphemy yet of Jesus Christ is it *1 John 5.*
 said, *This is the True God, and Eternal* 2c.
Life.

From all which nothing is more evident, that he is either True God, of the same Essence with his Father, or he was a Blasphemer, and his Disciples Idolaters: For either a meer Creature may assume all this without Blasphemy, or else these things are not so; and certainly, we may as well deny the Light at Noon-Day, as the clearness of this Evidence.

3. To strengthen this, *Those works which are peculiar to the Deity, that none did, or could do, but the Most High God, his Disciples ascribe to him and positively assert he did them; which cannot be without Blasphemy, if he did them not. It is God only Created the World; this was the distinguishing Character of God in the Old Testament, that He made Heaven and Earth, And this is beyond all contradiction ascribed to*
 Jesus

John 1. 1. Jesus Christ, *That all things were*
2. 3. 14. *made by him, and without him was not*
Col. 1. 16. *any thing made that was made. That*
Heb. 1. 10. *in the beginning he laid the Foundati-*
ons of the Earth, and the Heavens are
the works of his Hands.

It is the Almighty God only that
 Sustains this mighty Universe ; all
 things are upheld in being by the
 Word of his Power, and yet of Je-
 sus Christ these words are spoken
Heb. 1. 3. *Upholding all things by the word of*
his power : I ask what can be said
 greater of God than this, and what
 can be greater Blasphemy, if he
 was a Creature only ?

Yea, he assumes to himself the
Mat. 9. 6. *power of forgiving sins ; of Quickening*
whom he will, of bestowing eternal
life.

Isa. 43. 11. The Peculiar Character of *SA-*
Chap. 41. *VIOUR*, whereby the God of *Israel*
21. is distinguished from all other Gods,
 he eminently claims, *I am the Lord*
and besides me there is no Saviour.
 This is spoken on purpose to beat
 men off from trusting in any other,
 as

as a Saviour, but the God of Israel; and this is ascribed to Christ in the most eminent manner. *The saviour of all men, the Saviour of the World,* who is to be believed in and trusted in as such. 1Tim. 4. 10
John 4. 42.
Rom.

Fourthly, That you may be assured all this was spoken properly of him, the Evangelists acquaint us he made himself equal with God; John 5. 18. *He said also God was his Father, making himself equal with God.* John 10. 30. *I and my Father are one,* whereupon the Jews took up Stones to stone him for Blaphemy, *because he being a Man made himself God.* ver. 33. And least any should think it was only the Jews mistake, the Apostle Paul assures us, That Jesus Christ thought it no robbery to be equal with him. For he saith without any manner of hesitation, *Phil. 2. 6. that he was in the form of God, and thought it no robbery to be equal with God.*

In *Isa. 40. 25.* the Lord makes a challenge, *to whom then will you liken me or shall I be equal, saith the Holy one.*

Heaven

Heaven and Earth and all the Creatures in it cannot be Compared with him, they are *nothing, less than nothing and Vanity*, But the Apostle Paul likens, compares, and equals Jesus Christ to him, and lets us know, Jesus Christ himself thought it no Robbery to be equal to the most High God ; *who being in the Form of God thought it no robbery to be equal with God*. It is the more to be remark't, because it is the Apostle Paul that thus speaks, who above all the Apostles exalts God, and debases the Creature. *We have this treasure in earthen Vessels, to the end that the excellency of the Power may be of God, and not of us*. Who very well knew, that Jesus Christ was accused, of Blasphemy, and was Condemned, and Crucified for making himself equal with God. Who also knew the Prophet *Isaiah* had asserted there was none to be likened or compared with Him, and yet with the greatest assurance asserts, He was in the *Form of God*, and was equal to him.

Jesus

Jesus Christ therefore is of the same Essence with the Father, or he was the greatest of Blasphemers.

5. To put the Matter out of doubt, that all this was spoken in a true and proper Sense, *he requires Divine Adoration, and his Disciples assert, it is due to him,* and Divine Adoration cannot be given to the highest Creature without Idolatry; it is most certain they which adore God, adore none but under that Idea: But they gave Adoration to Jesus Christ. The Evangelists tell us, That at his Birth he was adored; first by the Shepherds of *Bethlehem*, and then by the Wise Men; and the Author to the *Hebrews* expressly tells us, *That when he was brought into Heb. 1. 6. the World; God said, let all the Angels of God Worship him.* He required, that Men should *Honour the John 5. 23. Son, as they honoured the Father.* That as they *believed in God, they Chap. 14. 1. should believe in him,* and can there be Faith in Christ without Paying Divine Homage to him? *In him Rom. 15. 2.*

D

shall

Jer. 17. *shall the Gentiles trust.* And a Curse is pronounced against trusting in a Creature. Both outward and inward Worship is required to be given Him.

Matth. 18. 19. 1. He requires we should Dedicate our selves to him, and therefore must be Baptized in his Name; whereby we are Devoted to Him.

2. Divine Invocation is given to him by his Disciples, *Acts* 7. 59. *1 Cor.* 1. 2.

3. Divine Praises are offered up to him, *Rev.* 5. 9. *Chap.* 7. 9, 10. *Chap.* 11. 15, 17.

4. He received Worship from the Leper, *Mat.* 6. 2.

From his Disciples, *Mat.* 28. 17. *When they saw him they Worshipped him.*

From the Mariners, *Matth.* 14. 33. This the Angel would not receive from *John*, because he was a Creature only, but charges him to Worship God, *Rev.* 22. 8, 9. From whence one of these Three Things will follow, that either

1. That

1. The Angel was mistaken, his Charge to *John* needless, and his Direction to Worship God Alone, in Vain. Or,

2. That Jesus Christ was God by Nature, and so Divine Worship belonged to him (which is certainly the Truth.) Or,

3. He was an Impostor, and was guilty of Blasphemy in receiving that Worship and Honour as belonged to God only.

I know it is Objected, That the *Objection.*
Honour required by Jesus Christ was not the Honour due to God alone.

I Answer, The contrary is easily *Answer.*
Evinced, That *Jesus Christ* required that Honour as is due to God alone : For He required Divine Adoration in Thought, in Word, and Deed.

1. In Thought, He Attributes to himself the Names and Nature of God, his Eternity, Almighty Power, Immutability, &c. And for what End can this be, but that we

might think him to be the most High God. —

2. In Word, For to what end doth he take to himself the Names and Titles of the most High God, but that we might call him by those Names, and speak of him as he that made all Things, &c.

3. In Deed: And this appears, because he requires to be honoured and loved above all, That we should love him above all our Relations, Father, Mother, Wife, and Children, &c. That we should give him not the Sacrifice of Oxen, of Calves of a Year Old, &c. But of our Blood, he requires us to loose our Lives for the Honour of his Name, to Sacrifice our selves, and all we have for his Sake; whoever doth this, must own him to be very God, because these are Duties that are owing Only to the most High.

Objection.

It is further *Objected*, That he did declare to the World, that the Father is greater than he, and there-

therefore what hath been said, is not to be understood in a proper and literal Sence, but in a figurative only.

I Answer, If he was not of the *Answer.* same Essence with his Father, this is so far from an excuse, as it would increase his Guilt, that he should notwithstanding this acknowledgement, assume an equality with the most High God, in Names, Nature, Works, and Worship.

Should a Minister of State take to himself the peculiar Titles of the King, take the Name of Sovereign, stamp his Image on the Coin, ascribe to himself the peculiar Glories of the Prince, and receive Homage, as such, would it excuse him to say he still acknowledged the King to be greater than he.

Suppose *Moses*, when he came down from the *Mount*, with the Glory on his Face, had called himself by the Names of God, Attributed to himself his Nature, and required the People to give him

Adoration. I ask, whether the People of *Israel* ought not to have accounted him a Seducer, and rejected him as such, in as much as he taught them it was a Law written with the Finger of God, *Exod. 20. Thou shalt have no other Gods before me.* In like manner the *Jews* were obliged to reject Jesus Christ (if he were not of the Essence of his Father) when he called himself by the Names of God, attributed to himself his Nature, and required the People to give him Adoration, in as much as he taught them, *Matth. 4. 10. Thou shalt Worship the Lord thy God, and him Only shalt thou serve.* It is no excuse, to say these Things are spoken Hyperbolically and Figuratively, for such Hyperbolies, and such Figures would be Impious and Wicked, and open a wide door for Blasphemy, for why might not *Peter* or *Paul* ascribe these Things to themselves, and what hinders any from attributing to themselves the Names,
the

the Natures, the Offices, and Works of Jesus Christ, if they may excuse themselves after this Manner.

6. That these Things were spoken properly of Jesus Christ is beyond all scruple Confirmed, *in that those Scriptures of the Old Testament that are applicable to none but the most High God, are ascribed to Him.* Here I might give you a large Catalogue, but it shall suffice to give some Instances,

The first is, *Isa. 6. 1, 2, 3, 4. In the Year that King Uzziab died, I saw also Jehovah sitting upon a Throne, high and lifted up, and his Train filled the Temple. Ver. 2. Above it stood the Seraphims, &c. Ver. 3. And one cried unto another, and said Holy, Holy, Holy, is the Lord of Hosts, the whole Earth is full of his Glory. Jehovah, the King, the Lord of Hosts, and Holy, Holy, Holy, are peculiar Characters of the most High God, and none can without Blasphemy, ascribe*
D .4
these

these to a meer Creature. But *John* the Evangelist applies these to *Jesus Christ*, *John* 12. 39, 40, 41. *These Things said Isaiah, when he saw his Glory and spake of him.* And the Things that are here mentioned, *ver.* 39, 40. *Isaiab* saith, when he had that Vision, *ver.* 9, 10.

2. Instance. *Psalms* 68. 17, 18, 19. *The Chariots of God are Twenty Thousand, even Thousands of Angels: The Lord is among them as in Sinai, in the Holy Place, Ver.* 18. *Thou hast ascended on high, thou hast led Captivity Captive: Thou hast received Gifts for Men; yea for the rebellious also, that the Lord God might dwell among them, Ver.* 19. *Blessed be the Lord, who daily loadeth us with his Benefits, even the God of our Salvation, Selah.* These are Characters belonging only to the most High God. But this Text is expressly applied to *Jesus Christ* by the Apostle *Paul*, *Eph.* 4. 6, 9. *Wherefore He saith, when he ascended up on high, he led Captivity Captive, and gave Gifts*
to

to Men. Now He that ascended was He that descended first into the lower Parts of the Earth, which was Jesus Christ.

Isa. 40. v. 3. The Voice of him ^{3. Instance.} *that crieth in the Wilderness, prepare ye the way of the Lord, make straight in the Desert a high way for our God. Ver. 4. Every Valley shall be exalted, and every Mountain and Hill shall be made low; and the crooked shall be made straight, and the rough places plain. Ver. 5. And the Glory of the Lord shall be revealed, &c. Ver. 9. Say unto the Cities of Judah, behold your God. Ver. 10. Behold the Lord will come with strong Hand, and his Arm shall rule for him; behold his Reward is with him, and his Work before him. Ver. 11. He shall feed his Flock like a Shepherd, he shall gather the Lambs with his Arms, and carry them in his Bosom, and shall gently lead those that are with Young. Ver. 12. Who hath measured the Waters in the hollow of his Hand, and meted out Heaven with a Span, and com-*

comprehended the *Dust of the Earth* in a measure, and weighed the *Mountains in Scales*, and the *Hills in a Balance*, &c. These are without any difficulty the Characters of the most High God, and the Evangelist plainly applies these to Christ, in making *John Baptist* to be this Voice, and Christ to be this Lord, of whom plainly all these are spoken, *Luke 3. 4, 5, 6.* As it is written in the *Book of the Words of Isaias the Prophet* saying, the Voice of one crying in the *Wilderness*, prepare ye the way of the Lord, make his Paths straight, &c.

4. Instance. *Isa. 35. 4, 5, 6.* Say to them that are of a fearful Heart, be strong, fear not, behold your God will come with Vengeance, even God with a recompense, he will come and save you. Ver. 5. Then the Eyes of the Blind shall be opened, and the Ears of the Deaf shall be unstopped. Ver. 6. Then shall the Lame Man leap as an Hart, and the Tongue of the Dumb sing: For in the Wilderness shall Waters

ters break out, and Streams in the Desert. Read *Matth. 15. 4, 5.* and you will see that Christ makes a visible Application of this Scripture in the Answer, he gives to the Disciples of *John Baptist*. Hereupon he declares himself to be the *God of Israel, the God of Vengeance, and Recompence, and the God of their Salvation.* All which are Titles given by this Scripture to the most High.

Isa. 8. 13, 14. Sanctifie the Lord of *5. Instance.*
Hosts himself, and let him be your fear, and let him be your dread. Ver.
14. And he shall be for a Sanctuary,
but for a Stone of stumbling, and for
a Rock of offence to both the Houses
of Israel, for a gin, and for a snare
to the Inhabitants of Jerusalem. This
 Scripture that is applicable to none
 but to the most High God, is ap-
 plied to Christ, *Luke 2. 34. Rom.*
9. 33. and 1 Pet. 2. 8. Hereupon
 His Disciples declares him to be
 the *Lord of Hosts himself, who is to*
be our fear and dread whom we are
to sanctifie, as such, in our Hearts.

Isa.

6. Instance. Isa. 45. 21, 22, 23. *Have not I the Lord, and there is no God else beside me, a just God and a Saviour, there is none beside me, Ver. 22. Look unto me, and be ye saved all the ends of the Earth, for I am God, and there is none else. Ver. 23. I have sworn by my self, the Word is gone out of my Mouth in Righteousness, and shall not return, that unto me every Knee shall bow, every Tongue shall swear. This Scripture that contains so many distinguishing Characters of the most High God is applied to Christ, Rom. 14. 9, 10, 11. For to this end Christ both died and rose, and revived, that he might be Lord both of the Dead; and of the Living. Ver. 10. — For we shall all stand before the Judgment Seat of Christ. Ver. 11. For it is written, as I live, saith the Lord, every Knee shall bow to me, and every Tongue shall confess to God. It is likewise applied to him, Phil. 2. 10, 11. From whence it is evident, Jesus Christ is the Lord, and there is no God else beside him,*

him, a just God and Saviour, and none beside him. That all the ends of the Earth are to look to him and be saved, for he is God and there is none else. That he is the Object of his own Oath, that *He swears by himself*, because he cannot swear by a greater.

Psalms 102. 25. Of Old hast thou 7. *Instance.*
laid the Foundation of the Earth: And the Heavens are the Work of thy Hands. Ver. 26. They shall perish, but thou shalt endure, yea all of them shall wax old like a Garment, as a Vesture shalt thou change them; and they shall be changed, Ver. 27. But thou art the same, and thy Years shall have no end. Notwithstanding this Text is so peculiar to the Supreme Being, distinguishing him from all that is not God; the Author to the *Hebrews*, as hath been Instanced, expressly ascribes it to Christ, *Heb. 1. 10. And thou Lord in the beginning hast laid the Foundations of the Earth, &c.* Now I say, it is very strange and surprizing, that the
 Disci-

Disciples of Christ (unless they were the worst of Men) should make such Applications to Jesus Christ, if he is not of the same Essence with the Father. And further, we cannot imagine they would ascribe the peculiar Glories of the Divine Nature to him, if we consider,

1. That the Light of Nature sufficiently taught them, that they ought not to make Applications of those Things to a Creature, which belongs to the Creator, exclusive of all Creatures.

2. If you respect them as taught in the Schools of the Prophets, this cannot be imagined: Because there is nothing can equal the Circumspection of the Prophets in this respect; it will necessarily follow therefore, if Jesus Christ is not God of the same Essence with his Father, he was a Blasphemer, and the *Jewish Sanhedrim* did very justly to Sentence him to Death for it. And to corroborate what hath been said,
con-

consider if he was not God by Nature, what Reason the *Jews* had thus to proceed against him.

1. The very first Precept in their Decalogue (which they had continually before their Eyes) was, *Thou shalt have no other Gods before me*; this they taught their Children, their Servants, and all under their Care. Exod. 20. 3

2. They well knew it was Idolatry to give Divine Worship to a Creature only, and Blasphemy for a meer Creature to take to himself the Glory due to God; their Prophets well instructed them in that Doctrine, that God would not give his Glory to another.

3. They well knew, that the blessed God had given himself Names on purpose to distinguish Him from all Creatures whatsoever, as *Jehovah*, &c. The which Names they had in mighty Reverence.

4. They knew that it was Blasphemy for a meer Creature to assume his Names, Nature, Works, and

and Worship, and that it was Idolatry to attribute these to such an one.

5. The Prophets were very diligent to prevent Idolatry, which was the Sin this People was exceedingly addicted to? and therefore warned them against the least appearance thereof, and this they did for the Glory of the God of *Israel*, that none might be acknowledged for the true God besides; and for the Salvation of Men, because Idolaters were not to enter into the Kingdom of Heaven.

6. Jesus Christ did say, He and His Father were one, *John* 10. 30. That therefore they who had seen him had seen the Father. *That he was in the Father and the Father in him.* Thereby he did make himself equal with God, *John* 5. 18. which is plain, in that his Disciples that were inspired with his Spirit, assert the same Thing of him, as hath been evidenced; for this the *Jews* accused him; for

him; for this they condemned him; and that with the greatest Reason, if He were not true God of the same Essence with the Father, and so equal with him.

These are the Things that the *Jews* alledge in their Defence, for crucifying of Jesus Christ; and we demand how any Man, or any Company of Men whatsoever, that deny the Divinity of our Lord, can take off the force of them; it was according to their own Law which God had given them, and according to his own Exposition of it, *Thou shalt worship the Lord thy God, and him only shalt thou serve*, Matth. 4. 10. And it was for that which we must allow Blasphemy in another Case; for suppose any Person among the Christians should attribute to himself, the Names, and Natures, the Works, and Offices of Jesus Christ, If he should say *he was the Lamb of God that takes away the Sins of the World; that he is the great Prophet and High-Priest of the New Testament, a Priest for ever after the Order of Melchizedeck, the wonderful*

Counsellor, the mighty God, the Everlasting Father, the Prince of Peace, Immanuel, God with us, Jesus a Saviour, Christ the Anointed, the Eternal Word, the Saviour of the World, the Alpha and Omega, the Beginning and the Ending, &c. That he is the only begotten Son of God, that there is no other Name given under Heaven, whereby Men can be saved but his, that he is the Way, the Truth, and the Life, and no Man comes unto the Father but by him. Would not such an one be justly esteemed among Christians as an Impious and Blasphemous Person. In like manner, for Jesus Christ to attribute to Himself the Names, the Nature, the Works, and Worship of the most High God; and at the same time was not so, he could not be esteemed amongst the Jews then, nor can with any just Reason be esteemed by any since, to be otherwise, than a notorious Blasphemer, and from hence it would follow, his Disciples were deceivers, that the Jewish Sanhedrim did well in sentencing Christ to Death,
that

that the *Jews* do well in maintaining that Sentence, and in rejecting the Preaching of his Disciples, that Christian Religion is Superstition and Idolatry, and the *Messiah* is not yet come. For what is Idolatry, but to give the essential Glory of God to a Creature only; if *Herod* was guilty of Idolatry, for permitting the People to say it is the Voice of God, and not of a Man, if though those that offered one Grain of Incense to an Idol, were guilty of this Crime, and they who swore by the Head of the Emperour were not Innocent, though at the same Time they did not imagine the Emperour to be God, what a piece of Idolatry and Superstition must that Systeme be, that gives the incommunicable Glory of God to a Man only, and requires Divine Adoration to be rendered to him? yea, if Christ is not God of the same Essence of his Father it represents him, as an Actour on a Stage, that takes the Name, the Apparel, and Acts the Part of a Prince, when at the same

time he is one of the meanest Subjects, for it represents *Christ as God, God over all blessed for ever, the Almighty, All-seeing, Eternal, Immutable. The True God, and Eternal Life, as he that laid the Foundations of the Earth, &c.* When in Deed and in Truth he was but a meer Creature, and in reality had none of these Excellencies in him, there is a necessity therefore to give up the Truth of the Christian Religion, and turn either *Mahometans*, or *Jews* if this Principle is not true, *That Jesus Christ is true God, of the same Essence with the Father.* From whence it is evident, that this is a Principle of such a Nature, that the Christian Religion stands or falls with it, and therefore they who assert, and they who deny it cannot have Christian Communion together.

8. They which assert, and they which deny this Principle, ought not to have Communion together at the Lords Table, because *one or the other must be ignorant of what it represents, and signifies, they wou'd have different Ideas* repre-

represented by the same Elements. To the one it would represent Jesus Christ, giving himself for us an Offering and a Sacrifice to God of a sweet smelling Savour, the Humane Nature offered up, and by Reason of its Union with the Divine making Satisfaction, to Divine Justice, answering the demands of the Law, and obtaining Salvation for us.

Whilst it represents to the *Socinians* nothing else but a meer Man Suffering as an Example of Patience and Submission to the Will of God. It sets forth to the one the Infinite and amazing Love of God in giving his Son, his only begotten Son, that lay in his Bosom, and was his delight from Eternity to become a Sacrifice for Sinners, *to bear their Grievs, and carry* 1/4. 53. 45. *their Sorrows, to be wounded for their Transgressions, and bruised for their Iniquities, to give him up to Death, even that shameful, painful, and accursed Death of the Cross.* And it sets forth the amazing Love of Jesus Christ, or as the Apostle speaks *the 2 Cor. 8. 9.*

Grace of our Lord Jesus Christ, that though he was Rich, for their sakes he became Poor, that through his Poverty Phil. 2. 6. they might be made Rich. That he that was in the form of God, and thought it no robbery to be equal with him made himself of no Reputation, &c. But it represents no such thing to the other; no more Love, than to make a glorious Man, and set him to be an Example of Holiness, Patience, and Humility both in his Life, and Death; and ought they to have Communion together at the Lords Table, that are not agreed what the Ordinance represents and signifies? can they be said to discern the Lords Body, that discern it not to be a Sacrifice offered up to God for our Sins? This is an Altar, of which they have no right to Eat.

Heb. 13. 10

9. They ought not to have Communion together, because *they must esteem each other, either Unbelievers or Hereticks*, and neither are communicable, I have already shewn, that if Christ be God, &c. then those that
never

never believed it cannot be said to be Believers in Christ, inasmuch as they cannot be said to Believe that Thing, who deny what is Essential to it, and they denying what is essential to the Person of Christ, cannot be said to believe in that Person, and as for those that have believed it, and departed from this Faith, they cannot but be looked upon to be Hereticks, for there is nothing Heresie if this be not Heresie, which Roots up the very Foundations, and denies the Lord that bought them, which overthrows the Christian Faith, and turns it out of the World.

An Heretick is one that is condemn- *Objection.*
ed of himself, and unless they are condemned in their own Consciences, that *Tit. 2. 10,*
what they hold is Heresie, they are *II.*
not Hereticks.

1. Then it will follow, that it can *Answer*
never be known who is a Heretick in-
asmuch as we cannot know the Con-
sciences of Men, and then the Apostle
might have kept that Rule to himself,
Ver. 10. A Man that is an Heretick

after the first and second Admonition reject, for it were absurd for him to give an Injunction, as a Rule of Discipline in the Church that was impossible to followed.

2. Therefore a Man is condemned of himself, that renounceth the great Truths he hath owned; he that once professed Jesus Christ to be the *Messiah* the Son, and sent of God, was devoted to him by Baptism, and acknowledged the Doctrines revealed by him, and since hath apostatized there-from is condemned of himself, his own Actions shew him to be self-condemned, for there is no better rule than to judge of the Tree by its Fruit, and Actions speak more than Words.

The Foundation Principles of Christianity carry very great Evidence with them, they recommend themselves to every Mans Conscience in the sight of God, we have the greatest Reason therefore to judge those self-condemned, condemned in their own Consciences, who have departed from the Faith, *Ver. 11. Knowing he*
that

that is such, is subverted, and sinneth, being condemned of himself, it follows hence, they are not communicable, because an Heretick after the first and second Admonition reject.

10. They who maintain a Separation, because of Principles of far lesser Moment, must acknowledge that they who assert, and they who deny this, ought not to have Communion together; and if we look upon professed Christians of all Persuasions, we shall find they do so.

The Idolatry of the Church of *Rome*, for which the Protestants separate from them, is not so gross as this, for this is directly and formally giving Divine Adoration to a Creature only, especially in those that deny his Deity, and yet give him Divine Worship.

The Reasons for which the *Presbyterians* and *Independants* separate from the Church of *England* are very Trifles in Comparison of this.

Most baptized Churches maintain a Separation from those that are unbaptized,

tized, and many will allow Communion with none that are not in the Profession and Practice of those six Principles, *Heb. 6. 1, 2.* But what is Baptism, or Laying on of Hands, to this Principle; can any urge that they are of that Consequence, that they who assert, or they who deny them must be either Blasphemers or Idolaters? That *they deny the true Christ, and bring in another in his stead, that they deny the Lord that bought them, that Christianity it self stands or falls with it.* If then a Separation between the *Baptists* and *Pedo-baptists* is warrantable, that they which are rightly Baptized, and those which are not, ought not to have Communion together; much more ought not they, that assert and deny, that Believe and Disbelieve this great Principle.

Objection.

Obj. There are but few who are capable to understand this great Mystery, and therefore it cannot be a Principle of such Consequence.

The

The meanest Christian is capable *Answer.*
 to believe what is required of them
 in this Case, the Holy Scriptures re-
 veal as we have shewn, that *Jesus*
Christ is God, Eternal, Almighty, &c.
That he is Man of the Seed of the Wo-
man, of the Seed of David according
to the Flesh, and did partake of our
Flesh and Blood. So that he was both
 God and Man this is plain. But how
 these two Natures did unite, or after
 what manner this Union was made,
 as it is past our Capacity to reach it,
 so this is our Comfort, we are not
 obliged to understand it. True Faith
 believes the Thing, notwithstanding
 Reason cannot Fathom the manner
 of them; and this Answers all the cla-
 mours made in this Case, for gene-
 rally those Christians that are not
 concerned in these Controversies, be-
 lieve this Truth with the greatest
 stedfastness; they read in Scripture,
 that *Jesus Christ is the true God and*
Eternal Life, that he is God over all
Blessed for ever, that he made the World
and all Things in it: And they read
that

that he was *Man like unto us in all Things, Sin only excepted*, and they believe these Things firmly and truly, because God hath said them, and ask not with a carping mind how can these Things be, they adore it as a Mystery, but humbly believe it as an undoubted Truth.

Objection.

There are many whose Lives and Conversations (for many Years past) declare them to be good Christians, that are Holy and Pious Men, Men of great Study, Labour, Sufferings, and Self-denial, that are desirous to know what is the Mind and Will of God, and yet believe not this Principle, but the Contrary, ought we not therefore in Charity to esteem them good Christians, and have Communion with them notwithstanding.

Answer.

I Answer, 1. In the Words of the Apostle, *Gal. 1. 8, 9. Though we or an Angel from Heaven Preach any other Gospel unto you, then that which we have preached unto you, let him be accursed.*

2. We

2. We are to distinguish between the Seducers that cunningly lye in wait to deceive, and those who thro' Ignorance, Simplicity, or flexibleness of Spirit are seduced by them, to the first we are *not to give Place Gal. 2. 5. no not for an hour, beware of false Prophets, the Elders of Churches are peculiarly charged to keep these out of the Flock, Acts 20. 28, 29, 30, 31. The Apostle Treats these with the greatest Severity, Beware of Dogs, beware of evil workers, beware of the Concision, Phil. 3. 2. Whose Mouths must be stopped, Tit. 1. 11. Because their Words will eat as doth a Canker, 2 Tim. 2. 17.*

2. To those that are seduced by them, we are to carry it with the greatest Love and Tenderness in Order to regain them, so the Apostle Treats the seduced Galatians, *My little Children, of whom I Travel in Birth again : He mixeth Intreaties with his sharp Rebukes. Thus we should in meekness instruct those that oppose themselves, that they may be recovered out of the Snare of the Devil.* 2 Tim. 2. 25, 26.

3. If

3. If after all means used, they persist in their Heresies they are to be rejected, for *a little Leaven leaveneth the whole Lump*, after the first and second Admonition reject, and this fully answereth the Objection; for let their Lives and Conversations be never so exact, let them be Men of never so great Study, Labour, Sufferings and Self-denial, yet they are to be rejected by the Church; which shews, that notwithstanding this, they are not good Christians, and therefore their Piety but seeming and not real, because good Christians are not to be rejected from the Communion of the Church as Hereticks.

And as for their being willing to know the Truth, we find by Experience, that after they have once espoused and broached their Heresies, they set themselves with all cunning subtlety and obstinacy to oppose the Truth, and maintain their Errors; shutting their Eyes against all the Evidence that the Truth carries with it, and using all ways whatsoever

soever to evade the force thereof, whereby whatsoever they may say, it is plain to every Observer; that they are not willing to know any Thing to be Truth, that is contrary to their professed Principles; hence then it is so far from Christian Charity, that it is against the express Rule and Law of Christ Jesus, the Head and Lord of Christians to have Communion with them.

F I N I S.